The Mormer's Legacie

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THE MOTHERS LEGACIE.

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THE MOTHERS LEGACIE, TO HER VNBORNE CHILDE.

BY Joceline

ELIZABETH IOCELINE.

FROM THE EDITION OF 1625.

Edited, with an Introduction,

BY MRS. S. J. HALE.

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Dedication.

To the Reader who honors the feminine character, this little Book is offered as a touching example of a woman's self-sacrificing love. May these utterances from the pure soul of a tender wife and mother, speaking across the chasm of more than two centuries, teach lessons of true wisdom to the daughters of America.

SARAH JOSEPHA HALE.

INTRODUCTION.

THE little book here republished was sent to the Editress by a friend, upon whom its simplicity and pathos had made a deep impression. In the accompanying letter he says, "To my mind, The Mother's Legacie is simply the most touching thing which has been written ; I think no one can read her letter to her husband without tears." This is, for any book, an extreme measure of praise ; and the Editress, concurring with it, has brought

The Mother's Legacie before the American public. The English reprint of 1853, from which this edition is made, is encumbered by a tedious and partly irrelevant introduction, in lieu of which the Editress offers these few pages, to explain the circumstances under which the book was written, and her reasons for the republication.

The Mother's Legacie was written some two hundred and fifty years ago by Elizabeth Joceline, who had then been married six years. Her maiden name was Brooke. While she was yet a child, her mother died; and Elizabeth's early years were passed

under the roof of her grandfather, Bishop Chaderton, a man of equal learning and piety. There she was trained both to mental and moral excellence. That age showed, by many examples, the capacity of women for a sound and thorough education, and in all the learning of the schools, especially in the Greek and Latin, which then represented learning to Christendom, she was no unworthy compeer of Lady Jane Grey and Lady Cecil. To the careful training of her grandfather, we may also ascribe that vital piety which was the foundation of her character, and has impressed itself upon every line of this memorial

to her child. In 1616 she married Mr. Tourell Joceline. We know him only through his wife; but her love for him and her faith in him were so great, that we may well see him with her eyes.

After a happy married life of six years, her time being near, she wrote this Letter, that if she died in childbirth, her baby might not wholly lose the influence of her teaching. With the Legacie she left a letter to her husband, so loving and tender, so full of womanly sweetness and humility, that the book may serve for mothers as well as children; leaving to him the charge of her unborn child, and the performance of her wishes.

The event against whose consequences she had striven to guard unhappily came to pass. After the birth of her child, she fell sick of a fever, which in nine days ended her life. She died in October, 1622, in her twenty-seventh year.

The Legacie was printed in 1625, having received Bishop Goad's approbation. It has been reprinted at least three times: in 1684, in 1840, and again in 1853 by Blackwood and Sons. In that edition, as in this, the original spelling has been carefully preserved. It differs from that of the present day in so few particulars, that no difficulty will be felt by the reader; while the

verisimilitude of the work is preserved. "The morality of the book," says our friend, "is far above the standard of the age, and shows the dawn of the Puritanical spirit. I see nothing in it which we would not now accept as the true teaching of the Gospel." With the ideas we have preserved as well the form of the age. Yet it is singular how perfect is the application of the book to the wants of our domestic life. It speaks of things that can never grow old, that will endure so long as the household endures. The affection of a wife, the solicitude of a mother, speak to us over the gulf of centuries with an accent as distinct and as touch-

ing as the voice of yesterday. It is for this reason that the Editress has ventured, in a time when children's books may be counted by hundreds, to offer the Legacie to American Protestants. The vitality of the little book, the hold which it takes on its readers, has been sufficiently shown. Ever and anon, a new edition has kept alive the writer's memory in her native land. The Editress hopes that, in America as well, its beauty and its wisdom will commend it to Christian hearts.

PHILADELPHIA: October, 1870.

THE

MOTHERS

Legacie,

To her vnborne

CHILDE.

By ELIZABETH

IOCELINE.

The third Impression.

LONDON,
Printed by *Iohn Hauiland*,
for *Hanna Barres*.
1625.

The Approbation.

OVr lawes disable those that are vnder *Couert-baron*, from disposing by Will and Testament any temporall estate. But no law prohibiteth any possessor of morall and spirituall riches, to impart them vnto others, either in life by communicating, or in death by bequeathing. The reason is, for that corruptible riches,

euen to those who haue capacity of alienating them, bring onely a ciuill propriety, but no morall and vertuous influence for the wel dispensing, or bestowing them: whereas vertue and grace haue power beyond al empeachment of sex or other debility, to enable and instruct the possessor to employ the same vnquestionably for the inward inriching of others.

This truly rich bequeather, taking that care for the prouiding an euerlasting portion for her hoped issue, which too many parents bend

 wholly

wholly vpon earthly inheritance, by her death already hath giuen vnto her Testament that life and strength, whereof the Scripture speaketh, *A Testament is of force after death:* Now remained the other validitie & priuilege of a Testament, that it bee enacted in perpetuall and inuiolable *Record.* Which in this was necessary not so much for the security of the chiefe and immediate Legatary, as for the benefit of all those, who, by the common kindred of Christianity, may claime their portion in this Legacy, left *in*

pios vsus; whereout, whosoeuer taketh, yet leaueth no whit the lesse for others in remainder.

Wherefore vpon the very first view, I willingly not onely subscribed my *Approbat* for the registring this *Will*, among the most publiqueMonuments, (the rather worthy, because proceeding from the weaker sex,) but also, as bound to do right vnto knowne vertue, vndertooke the care of the publication thereof, my selfe hauing heretofore bin no stranger to the Testators education and eminent vertues.

 Whereof,

Whereof, I here beheld reflection cleere enough, though perhaps not so particularly euident to those that take knowledge of them onely by this Abstract.

In her zealous affection to the holy Ministry, thereto dedicating, (if by sex capable) her yet scarce budding first fruits, I saw the lineaments of her owne parentage: Shee being the onely off-spring deriued from a reuerend Grandfather, Doctor *Chaderton*, sometime Master of *Queens Colledge* in *Cambridge*, and publique *Professor* of *Diuinity* in that

Vniuersitie, afterward Lord *Bishop*, first of *Chester*, and thence of *Lincolne*: by and vnder whom shee was from her tender yeeres carefully nurtured, as in those accomplishments of knowledge in Languages, History, and some Arts, so principally in studies of piety. And thus *hauing from a childe knowne the holy Scriptures, which made her wise vnto saluation through faith in Christ*, how well shee *continued in those things, which shee had learned*, appeareth, as otherwise to those that knew her, so here to all by the frequent and

2 Tim. iii. 15, 16.

pertinent application of them in these instructions.

In her prosecution of the duty of obedience vnto Parents, I view the deepe impression, long since, when shee was not aboue six yeeres old, made in her minde by the last words of her owne Mother, charging her vpon her blessing to shew all obedience and reuerence to her Father (Sir *Richard Brooke*) and to her reuerend Grandfather.

In the whole course of her pen, I obserue her piety and humility: these her lines scarce shewing one

 sparke

sparke of the elementary fire of her secular learning: this her candle being rather lighted from the lampe of the Sanctuary.

In her commission of the office of an *Ouerseer* to her husband, what eies cannot behold the flames of her true and vnspoted loue toward her dearest, who enioyed her about the space of six yeeres and a halfe, being all that while both an impartiall witnesse of her vertues, and an happy partner of those blessings both transitory and spirituall, wherewith shee was endowed.

Beside the domestique cares pertaining to a wife, the former part of those yeeres were imployed by her in the studies of morality and history, the better by the helpe of forreigne languages, not without a taste and facultie in Poetrie: Wherein some essay shee hath left, ingenious, but chaste and modest like the Authour. Of all which knowledge shee was very sparing in her discourses, as possessing it rather to hide, than to boast of.

Among those her eminencies deseruing our memory,

was her owne most ready memory, enabling her vpon the first rehearsall to repeat aboue forty lines in English or Latine: a gift the more happy by her imployment of it in carrying away an entire Sermon, so that shee could (almost following the steps of the words, or phrase) write it downe in her Chamber.

The latter yeeres of her life shee addicted to no other studies than Diuinity, whereof some imperfect notes remaine, but principally this small Treatise found in her Deske vnfinished, by reason

either of some troubles befalling her about a moneth before her end, or of preuention by mis-reckoning the time of her going with this her first (now also last) Childe: which Treatise, intended for her childe, shee so leauing, recommended the same to her husband by her letter to him, written and subscribed by her owne hand, as hereafter followeth.

The many blessings, shee enioyed, were not without some seasoning of afflictions, which by the good vse shee made of them, bred in her a constant temper of patience

and more than womanly fortitude: especially in her latter time, when as the course of her life was a perpetuall meditation of death, amounting almost to a propheticall sense of her dissolution, euen then when she had not finished the 27. yeere of her age, nor was oppressed by any disease, or danger, other than the common lot of child-birth, within some moneths approaching. Accordingly when she first felt herselfe quicke with childe (as then trauelling with death it selfe) shee secretly tooke order for the buying a new

winding sheet: thus preparing and consecrating herselfe to him, who rested in *a new Sepulcher wherein was neuer man yet layd.* And about that time vndauntedly looking death in the face, priuatly in her Closet betweene God and her, shee wrote these pious Meditations; whereof her selfe strangely speaketh to her owne bowels in this manner, *It may seeme strange to thee to receiue these lines from a mother, that died when thou wert borne.*

October 12. 1622. In Cambridge-shire shee was made a mother of a daughter,

whom shortly after, being baptized and brought vnto her, shee blessed, and gaue God thankes that her selfe had liued to see it a Christian: and then instantly called for her winding sheet to bee brought forth and laied vpon her.

So hauing patiently borne for some nine daies a violent fever, and giuing a comfortable testimony of her godly resolution, she ended her prayers, speech, and life together, rendring her soule into the hand of her Redeemer, and leauing behinde her vnto the world a sweet

perfume of good name, and to her onely childe (besides a competent inheritance) this Manuell, being a deputed Mother for instruction, and for solace a twinne-like sister, issuing from the same Parent, and seeing the light about the same time.

Which composure because it commeth forth imperfect from the pen, doth the more expect to be supplied and made vp by practise and execution.

Sic approbauit

Tho. Goad.

TO MY TRVLY
louing, and most dearly
loued Husband,
Tourell Iocelin.

MINE owne deare loue, I no sooner conceiued an hope, that I should bee made a mother by thee, but with it entred the consideration of a mothers duty, and shortly after followed the apprehension of danger that might

might preuent mee from executing that care I so exceedingly desired, I meane in religious training our Childe. And in truth death appearing in this shape, was doubly terrible vnto mee. First, in respect of the painfulnesse of that kinde of death, and next of the losse my little one should haue in wanting mee.

But I thank God, these feares were cured with the remembrance that all things work together for the best to those that loue God, and a certain assurance that he will give me patience according to my pain.

Yet still I thought there was some good office I might do for my Childe more than onely to bring it forth (tho' it should please God to take me) when I considered our frailty, our apt inclinations to sin, the Devil's subtility, and the world's deceitfulness; against these how much desired I to admonish it? But still it came into my mind that death might depriue me of time, if I should neglect the present I knew not what to do; I thought of writing; but then mine owne weakness appeared so manifestly, that I was ashamed and durst not under-

 take

take it. But when I could find no other means to expresse my motherly zeale I encouraged my selfe with these reasons.

First, that I wrote to a Childe, and though I were but a woman, yet to a childes iudgement, what I vnderstood might serue for a foundation to a better learning.

Againe, I considered it was to my owne, and in priuate sort, and my loue to my owne might excuse my errours.

And lastly, but chiefly, I comforted my selfe, that my intent was good, and that I

was well assured God is the prosperer of good purposes.

Thus resolued, I writ this ensuing Letter to our little one, to whom I could not finde a fitter hand to conuey it than thine owne, which maist with authority see the performance of this my little legacy, of which my Childe is Executor.

And (deare loue) as thou must be the ouerseer, for Gods sake, whē it shal faile in duty to God, or to the world, let not thy indulgence winke at such folly, but seuerely correct it: and that thy trouble may bee little when it comes to

 yeeres,

yeeres, take the more care when it is young. First, in prouiding it a nurse: O make choise, not so much for her complexion, as for her milde and honest disposition. Likewise if the child be to remain long abroad after waining, as neere as may be, chuse a house where it may not learne to sweare, or speak scurrilous words.

I know I may be thought too scrupulous in this: but I am sure thou shalt finde it a hard matter to breake a childe of that it learnes so young. It will be a great while, ere it will bee thought old enough to

be beaten for euill words, and by that time it will bee so perfect in imperfections, that blowes will not mend it. And when some charitable body reproues or corrects it for these faults, let no body pitty it with the losse of the mother.

Next; good sweet heart, keepe it not from schoole, but let it learne betimes: if it be a son, I doubt not but thou wilt dedicate it to the Lord as his Minister, if he wil please of his mercy to giue him grace and capacity for that great work. If it be a daughter, I hope my mother Brook (*if thou desirest her*) *will*

will take it among hers, & let them all learne one lesson.

I desire her bringing vp may bee learning the Bible, as my sisters doe, good housewifery, writing, and good workes: other learning a woman needs not: though I admire it in those whom God hath blest with discretion, yet I desired not much in my owne, hauing seene that sometimes women haue greater portions of learning than wisdome, which is of no better vse to them than a main saile to a flye-boat, which runs it vnder water. But where learning and wisdome meet

in a vertuous disposed woman, she is the fittest closet for all goodnesse. She is like a well-ballanced ship that may beare all her saile. She is, Indeed, I should but shame my selfe, if I should goe about to praise her more.

But, my deare, though she haue all this in her, she will hardly make a poore mans wife: Yet I leaue it to thy will. If thou desirest a learned daughter, I pray God giue her a wise and religious heart, that she may vse it to his glory, thy comfort, and her owne saluation.

But howsoeuer thou dis-

posest of her education, I pray thee labour by all meanes to teach her true humility: though I much desire it may be as humble if it be a son as a daughter; yet in a daughter I more feare that vice; Pride being now rather accounted a vertue in our sex worthy praise, than a vice fit for reproofe.

Many Parents reade lectures of it to their children how necessary it is, and they haue principles that must not be disputed against. As first, looke how much you esteeme your selfe, others wil esteeme of you. Again, what you

giue to others, you derogate from your selfe. And many more of these kindes. I haue heard men accounted wise that haue maintained this kind of pride vnder the name of generous knowing or vnderstanding themselues. But I am sure that hee that truly knowes himself shall know so much euill by himselfe, that hee shall haue small reason to think himselfe better than another man.

Dearest, I am so feareful to bring thee a proud high minded childe, that, though I know thy care will need no spur, yet I cannot but desire thee

thee to double thy watchfulnesse ouer this vice, it is such a crafty insinuating deuill, it will enter little children in the likenesse of wit, with which their parents are delighted, and that is sweet nourishment to it.

I pray thee, deare heart, delight not to haue a bold childe: modesty & humilitie are the sweetest ground-works of all vertue. Let not thy seruants giue it any other title thā the Christen name, till it haue discretion to vnderstand how to respect others.

And I pray thee be not profuse in the expence of

clothes vpon it. Mee thinkes it is a vaine delight in parents to bestow that cost vpon one childe which would serue two or three. If they haue not children enow of their owne to imploy so much cost vpon, Pauper vbique iacet.

There wants not poore at euery doore.

Thus, Deare, thou seest my beleefe, if thou canst teach thy little one humility, it must needs make thee a glad father.

But I know thou wonderest by this time what the cause should bee that we two continually vnclasping our hearts one to the other, I should reserue this to writing. Whē thou thinkest thus, deare, re-

member how grieuous it was to thee but to heare mee say, I may die, and thou wilt confesse this would haue beene an vnpleasant discourse to thee, and thou knowest I neuer durst displease thee willingly, so much I loue thee. All I now desire is, that the vnexpectednesse of it make it not more grieuous to thee. But I know thou art a Christian, and therefore will not doubt of thy patience.

And though I thus write to thee, as heartily desiring to be religiously prepared to die, yet, my deare, I despaire not of life, nay, I hope and daily

pray

pray for it, if so God will be pleased.

Nor shall I thinke this labour lost, though I doe liue: for I will make it my owne looking glasse wherein to see when I am too seuere, when too remisse, and in my childes fault through this glasse to discerne mine owne errors. And I hope God will so giue me his grace, that I shall more skilfully act than apprehend a mothers duty.

My deare, thou knowest me so well, I shall not need to tell thee I haue written honest thoughts in a disordered fashion, not obseruing method.

 For

For thou knowest how short I am of learning and naturall indowments to take such a course in writing. Or if that strong affection of thine haue hid my weaknesse from thy sight, I now professe seriously my owne ignorance: and though I did not, this following Treatise would bewray it: But I send it onely to the eies of a most louing Husband, and of a childe exceedingly beloued, to whom I hope it wil not be altogether vnprofitable.

Thus humbly desiring God to giue thee all comfort in this life, and happinesse in the life

to come, I leaue thee and thine to his most gracious protection.

Thine inuiolable,

Eliza. Iocelin.

THE *MOTHERS* LEGACIE *to her vnborne* CHILDE.

HAuing long, often and earnestly desired of God, that I might be a mother to one of his children, and the time now drawing on, which I hope hee hath appointed to giue thee vnto

 mee:

mee: It drew me into a consideration both wherefore I so earnestly desired thee, and (hauing found that the true cause was to make thee happy) how I might compasse this happinesse for thee.

I knew it consisted not in honour, wealth, strength of body or friends (though all these are great blessings) therfore it had beene a weake request to desire thee onely for an heire to my fortune. No, I neuer aimed at so poore an inheritance for thee, as the whole world: Neither would I haue begged of God so much paine, as I

know I must endure, to haue only possest thee with earthly riches, of which to day thou maist bee a great man, to morrow a poore begger. Nor did an hope to dandle thy infancy moue mee to desire thee. For I know all the delight a Parent can take in a childe is hony mingled with gall.

But the true reason that I haue so often kneeled to God for thee, is, that thou mightest bee an inheritour of the Kingdome of Heaven. To which end I humbly beseech Almightie God thou maist bend all thy actions,

and (if it bee his blessed will) giue thee so plentifull a measure of his grace, that thou maist serue him as his Minister, if he make thee a man.

It is true that this age holds it a most contemptible office, fit only for poore mens children, younger brothers, and such as haue no other means to liue. But for Gods sake bee not discouraged with these vaine speeches; but fortifie your selfe with remembring of how great worth the winning of one soule is in Gods sight, and you shal quickly finde how great

great a place it is to be a Priest vnto the liuing God. If it will please him to moue your heart with his holy Spirit, it will glow and burne with zeale to doe him seruice. The Lord open thy lips, that thy mouth may shew forth his praise.

If I had skill to write, I would write all I apprehend of the happy estate of true labouring Ministers: but I may plainly say that of all men they by their calling are the most truly happy; they are familiar with God, they labour in his Vineyard, and they are so beloued of him,

that hee giues them abundance of knowledge. Oh bee one of them, let not the scorne of euill men hinder thee. Look how God hath prouided for thee sufficient means; thou needest not hinder thy study to looke out for liuing, as the Israelites hindred their worke to looke for straw: If thou beest not content with this, thou wilt not be with more; God deliuer thee from couetousnesse.

I desire thee that though thou takest a spirituall calling, thou wilt not seeke after the liuings of the Church,

nor promotions, though I honour them as I haue great cause, but I would haue thee so truly an humble and zealous Minister, that thy onely end should bee to doe God seruice, without desire of any thing to thy selfe, saue the Kingdome of Heauen. Yet as I would not haue thee seeke these things, so I would haue thee as carefull not to neglect Gods blessings, but with all thankfulnesse to receiue what hee bestowes, and to bee a carefull steward, distributing it to those that haue need.

I could not chuse but manifest

manifest this desire in writing, lest it should please God to depriue me of time to speake.

And if thou beest a daughter, thou maist perhaps thinke I haue lost my labour; but reade on, and thou shalt see my loue and care of thee and thy saluation is as great, as if thou wert a sonne, and my feare greater.

It may peraduenture when thou comest to some discretion, appeare strange to thee to receiue these lines from a Mother that died when thou wert borne; but when thou seest men purchase land, and

store vp treasure for their vnborne babes, wonder not at mee that I am carefull for thy saluation, being such an eternall portion: and not knowing whether I shall liue to instruct thee when thou art borne, let mee not bee blamed though I write to thee before. Who would not condemne mee if I should bee carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule; to both these cares I will endeuour my selfe so long as I liue.

Againe, I may perhaps bee wondred at for writing in

this kinde, considering there are so manyexcellentbookes, whose least note is worth all my meditations. I confesse it, and thus excuse my selfe. I write not to the world, but to mine own childe, who it may be, will more profit by a few weake instructions comming from a deadmother (who cannot eueryday praise or reproue it as it deserues) than by farre better from much more learned. These things considered,neitherthe trueknowledge of mine owne weaknesse, nor the feare this may come to the worlds eie, and bring scorne vpon my

 graue,

graue, can stay my hand from expressing how much I covet thy saluation.

Therefore deare childe, reade here my loue, and if God take mee from thee, be obedient to these instructions, as thou oughtest to bee vnto mee. I haue learnt them out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I giue thee, I learned of *Solomon*, *Eccles.* 12. 1. *Remember thy Creator in the dayes of thy*

youth. It is an excellent beginning, and a fit lesson for a childe. Looke with what the Vessell is first seasoned, it retaines the taste: and if thou beginnest to remember to serue GOD when thou art young, before the world, the flesh, and the deuill take hold on thee, God will loue thee and send his holy Spirit to take possession of thee, who shal resist those enemies, and not suffer them to hurt thee.

To moue thy heart to remember thy Creator betimes, meditate vpon the benefits thou continually receiuest:

First, how hee hath created thee when thou were nothing, redeemed thee being worse than nought, and now of meere grace he hath giuen thee his holy Spirit, sanctifying thee to an eternall Kingdome. Thou canst not possibly vnderstand how great these mercies are, but straight thy soule must cry, What shall I do for so gracious a God? All the powers of my soule and bodie will I giue to his seruice, my first thoughts will I dedicate to him, like *Abels* sacrifice, I will present to him the first fruits of my youth; In

the strength of my age will I fall downe before him, and if I liue to old age, that weaknesse will not let my knees bow, nor my hands bee lifted vp, yet shall my heart meditate on his goodnesse night and day, and my tongue shall be alwaies telling of his maruellous works.

When thou hast thus remembered the infinite mercies of God, it behoues thee to settle thy selfe to a constant seruice of him, to order thy thoughts, words and actions to his glory, and to couenant with thy selfe that thou wilt not breake thy

promises to God. That thou maist the more easily performe these duties, marke I pray thee these following rules for ordering thy life, and God will blesse thee and all thy good endeuours.

(2)

At thy first waking in the morning, be carefull of thy selfe, that thou harbor in thy braine no vaine or vnprofitable, but of all no vngodly fancy to hinder thy morning sacrifice, but straight frame thy selfe to meditate on the mercies of God, the mali-

 cious-

ciousnesse of the deuill, and thine owne weaknesse.

Thine owne weaknesse is apparant to thee: for euen but now thine eyes were closed, thou couldst not see to defend thy selfe, thy strength was gone, so that thou wert not able to resist the weakest creature, a gnat or a flea might glut themselves with thy bloud.

The deuils malice is as easily perceiued, for euen now hee lies lurking ready to catch euery good motion from thy heart, suggesting things more delightfull to thy fancy, and perswading thee

to deferre thy seruice of God though but for a little while.

But be warned and armed against his tentations; for bee assured if thou onceyeeld to neglect praying to God, but one halfe houre, when that time comes thou shalt finde thy selfe farre more vnapt, and thy heart more dull to pray than before: whereas if thou disposest thy selfe to pray, though thou beest heauie and vncheerfull in it, yet God, who séarches the heart, and sees thy desire to pray, though thou canst not, will enlighten thee and prepare thy heart against the

next time, that thou shalt finde comfort. Therefore, take heed the Deuill deceiue you not, for you see his malice is not small that seekes to cousen you of all happinesse present and to come: For be assured you can take no true ioy in earthly pleasures, no longer than you seeke after heauenly.

Hauing thus discerned the infinite malice of the Deuill, and your owne exceeding weaknesse, how doe you thinke you were preserued from his snares while you slept? or doe you thinke hee onely besets you when you

 are

are awake? No, be not deceiued, hee is not so faire an enemy: his hate is such to you, that if hee could hee would teare your body and drag your soule to hell while you slept. Alas, all this hee might haue done, your strength was small to resist him. Now you must needs confesse who it is that is only able to preserue you, that it is God, and that it is his mercy, not your desert, that you are preserued: and gather to your selfe a strong resolution with all your force to serue him all the day, and to resist all the tentations of the deuill. Then

Then being thorowly awake (for sure God likes not sleeping prayer) begin to giue God thankes, and to desire the continuance of his mercy towards thee in these words, till thou canst finde such as may better expresse thine owne soule.

"O eternall God, gracious "from the beginning, and "mercifull to the latter end- "ing of the world, I giue "thee humble thankes, that "according to thine abundant "goodnesse, thou hast gra- "ciously defended me this "night from all dangers that "might haue happened vnto "mee.

"mee. I beseech thee con-
"tinue this thy fauourable
"goodnesse toward mee, and
"so grant me thy grace, that
"in all my thoughts, words,
"and actions I may seeke
"thy glory, and euermore so
"liue in thy feare, that I
"may die in thy fauour, for
"thy Sonne my onely Saui-
"ours sake. *Amen.*"

(3)

Hauing thus inuited God into your soule, take heed you offend not against so great and glorious a guest: Thinke if thou seest a superiour

riour entertained with such obseruance of the Master, such diligence in the seruants, such a generall care that all things may giue a testimony of his welcome, O thinke, sinfull soule, what care oughtest thou to haue when the liuing God vouchsafes to dwell in thee: Oh watch, Oh be wary. Doe not (my deare Childe) Oh, not wilfully offend him, for hardly are presumptuous sinnes forgiuen: but if out of weaknesse thou offend against him, runne straight before hee can be gone, for hee is mercifull, and will stay a

 while

while after thou hast sinned to expect thy repentance: but if thou doest not make haste, then the deuill, who will not delay to seeke thy destruction, hee will accuse thee, mocking thy impietie, and God will leaue thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore runne quickly, esteeme no sin small, but what member soeuer caused thee to offend him, bring it before him, and let it assist thee chiefly in thy repentance. If thine eye teach thee wan-

 tonnesse,

tonnesse, couetousnesse, or the like, let them powre forth teares to purchase thee a pardon. If thy tongue haue offended toward God or thy neighbour, bring it with shame and sorrow to confesse in priuate, what it was not ashamed to glory of in publike. Learne to bee ashamed to commit sinne, but, being committed, hope not to hide it from God by any other meanes, than by hearty repentance: so indeed thou maist winne his mercy to couer thy transgression, and in his Sonnes passion hee will bury thine offences

so as he will hide them from himselfe: but then thou must delay no time, goe quickly, get thee alone, weare thy knees, wring thy hands, beate thy breast, know as little measure in thy sorrow as thou didst in thy sinne. The Lord will not despise a contrite heart, and though hee let thee kneele long, hee will haue mercy at the last. Learne of *Iacob* to wrestle with God, and to cry with a feruent spirit, I will not let thee goe vnlesse thou blesse me. Our Sauiour saith, The Kingdome of Heauen suffereth violence, and the violent take it by force.

(4)

Thus you see, it must be an eager, not a slothfull course, that must bring you to Heauen. Take heed therefore that you auoid all the kinds of this sinne. Whatsoeuer you goe about, doe it with chearefulnesse. Be ashamed of idlenesse, as thou art a man, but tremble at it, as thou art a Christian. For bee sure the deuil neuer is so happy in his tentations, as when hee emploies them on a slothfull man who cannot endure to take so much paines as to resist him.

Solomon promises no other patrimony to a sluggard but pouerty. GOD hates the slouthfull. Witnesse the fiue foolish Virgins, and the vnprofitable seruant, *Math.* 25. The one Christ would not know; the other is branded with two shamefull markes, euill and slothfull, and his talent taken from him. What more wretched estate can there be in the world? first to bee hated of God as an idle Drone, not fit for his seruice: then through extreme pouerty to bee contemned of all the world. Oh then at no hand yeeld

thy youth to sloth, but so soone as thou hast made thy prayer to God, prepare to rise, and rising vse this Prayer.

"In thy name, Oh blessed "Sauiour, I arise, who with "the Father, and the holy "Spirit, created mee, and "with thine owne most pre- "cious bloud hast redeemed "me. I beseech thee this "day, to gouerne, keepe, and "blesse mee: leade me forth "in euery good way, therein "direct and confirme mee, "and after this fraile and "miserable life, bring mee "to that blessed life which

"hath no end, for thy great "merit and mercies sake. *Amen.*"

(5)

Thou art no sooner broke out of the armes of sloth, but pride steps in diligently, waiting to furnish thee with any vaine toy in thy attire. And though I belieue there are diuers sorts of pride more pestilent to the soule than this of apparell, yet this is enough dangerous, and I am sure betraies a mans folly more than any other. Is it not a monstrous thing to see a man, whom God hath

 created

created of an excellent forme, each part answering the due proportion of another, should by a fantasticall habit make himselfe so vgly, that one cannot finde amongst all Gods creatures any thing like him? One man, though not resembling another in shape or face, yet for his rationall soule is like another: but these fashionists have (I feare) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselues by these new fangled fashions, and apish behauiour; crindging, shrug-

 ging,

ging, starting, and playing the fantastiques euery way. So that they may truly say when they are fashionable, that they are not like other men: and I beleeue wise men will not be sorry for it. For who would be like them?

I desire thee for Gods sake shunne this vanitie, whether thou bee sonne or daughter. If a daughter, I confesse thy taske is harder because thou art weaker, and thy temptations to this vice greater, for thou shalt see those whom perhaps thou shalt thinke lesse able, exalted farre above thee in this kinde, and it may bee

thou wilt desire to be like them, if not to out-goe them. But beleeue and remember that I tell thee, the end of all these vanities is bitter as gall.

Oh the remembrance of mis-spent time, when thou shalt grow in yeares, and haue attained no other knowledge, than to dresse thy selfe. When thou shalt see halfe, perhaps all, thy time spent, and that of all thou hast sowed thou hast nothing to reape but repentance, late repentance, how wilt thou grieue? How wilt thou accuse one folly for bringing

in another? and in thy memory cast ouer the cause of each misfortune which hath befallen thee, till passing from one to another, at last thou findest thy corrupt will to bee the first cause, and then thou wilt with griefe enough perceive, that if thou hadst serued God when thou seruedst thy fond desires, thou hadst now had peace of heart. The God of mercie giue thee grace to remember him in the dayes of thy youth.

Mistake me not, nor giue your selfe leaue to take too much liberty with saying, My mother was too strict.

No, I am not, for I giue you leaue to follow modest fashions, but not to be a beginner of fashions: nor would I haue you follow it till it bee generall; so that in not doing as others doe, you might appeare more singular than wise; but in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see that this modest carriage will win you reputation and loue with the wise and vertuous sort.

And once againe, remember how many houres maist thou giue to God, which if thou

 spendest

spendest in these vanities, thou shalt neuer bee able to make account of. If thou dost but endeuour to doe well, God will accept the will for the deed; but if thou wilfully spend the morning of thy time in these vanities, God will not bee put off with such reckonings, but punishments will follow, such as I pray God thou maist not pull vpon thee.

Yet alas, this is but one sort of pride, and so farre from being accounted a vice, that, if the time mends not before you come to vnderstanding, you will heare a

well drest woman, (for that is the stile of honour) more commended than a wise or honest, or religious woman. And it may bee, this may moue you to follow their idlenes: but when you haue any such desire, draw your selfe to consider what manner of persons the commended and commenders are, and you shall finde them all of one batch, such as being vaine themselues, applaud it in others.

But if you will desire praise, follow the example of those religious women, whose vertuous fames time hath

not power to raze out; as deuout *Anna*, who serued the Lord with fasting and prayer, *Luke* 2. Iust *Elizabeth*, who serued God without reproofe: Religious *Ester*, who taught her Maids to fast and pray, *Est.* 4. 15. and the chaste *Susanna*, whose story, I hope, the strictest will allow for a worthy example.

I am so fearefull that thou shouldst fall into this sinne, that I could spend my little time of life in exhorting thee from it. I know it is the most dangerous subtill sinne that can steale the heart of man, it will alter

shapes as oft as the Camelion doth colours, it will fit it selfe to all dispositions, and (which is most strange) it will so disguise it selfe, that hee must be cunning who discernes it from humilitie, nay it may lie in thine owne heart, and if thou beest not a diligent searcher of thy selfe, thou shalt not know it: but if thou watch well thou shalt take it, for it hath one property that cannot change, as the common people beleeue the Deuill cannot alter the shape of one foot. It is true of pride, that though it bee changed into

that Angell of light, Humility, yet thou maist know it by selfe-loue ; if thou findest that within thee, bee sure pride is not farre off. For humility will make thee seeme vile in thine owne eyes, it will make thee see thine owne faults, and confesse them to bee greater than other mens, so that thou wilt respect euery man aboue thy selfe. But the rules of selfe-conceit are iust contrary, they stand on tiptoes, reckning their vertues like the proud Pharisie, scorning to be like other men.

Shunne it for thy soules

 sake,

sake, for if thou entertaine it, it is such a shamelesse flatterer, that it will make thee beleeue thouart greater, wiser, learneder than all the company, when indeed, thou wilt proue thy selfe the greatest fooleof them,weary ing them all with thy vaine talke.

Solomon saith, *Pride goeth before destruction*, *Prou.* 16. 18. And a high minde before the fall. And our blessed Sauiour, the true patterne of humility, exhorts vs *to learne of him that was lowly and meeke in heart*, *Mat.* 11. 29. And if we doe

so, he promises we shall find rest vnto our soules. Neither want there curses, threatning, where perswasions will not serue. Whosoeuer exalteth himselfe shall bee humbled, *Luke* 14. 11. Reade the holy Scriptures often and diligently, and thou shalt finde continuall threatnings against pride, punishment of pride, and warnings from pride. Thou shalt finde no sinne so heauily punished as this: it made Deuils of Angels, a beast of great *Nabuchodonezzar*, dogs meat of *Iezabel*, and I will conclude with a good mans

saying, If all the sinnes reigning in the world were burnt to ashes, euen the ashes of pride would be able to reduce them all againe.

I know in fewer words there might much more haue beene said against this sinne, but I know not who will say so much to thee when I am gone. Therefore I desire thou maist bee taught these my instructions when thou art young, that this foule sinne may bee weeded out before it take deepe root in thy heart. I will returne now to my first purpose, which is to set thee downe

one day for a patterne, how I would haue thee spend all the dayes of thy life.

(6)

Therefore auoiding all manner of pride, make thy selfe decently ready, which being done, retire to a place alone, where humbling thy selfe vpon thy knees, againe renew thy prayers, humbly confessing, and earnestly desiring forgiuenesse for all thy sinnes, and vse Doctor *Smiths* morning prayer, than which I know not a better, nor euer did I finde more comfort in any.

In

In aduising you to a set forme of prayer, I doe not prohibit conceiued Prayer, but humbly beg of God to giue you grace to pray often out of your owne meditations according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliuer my opinion, that then a set forme of prayer is most necessary: my reason is, that your seruants being vsed to it, are alwayes ready to goe along with you in their hearts word for word, as you pray, and continuance makes them to vnderstand

euery word, which must needs cause greater deuotion, and giue more life to the prayers.

(7)

When you haue finished your priuate prayer, be sure that you absent not yourselfe from publike prayer, if it bee vsed in the house where you liue: which ended, goe and vse any lawfull recreation, either for thy profit or pleasure, and from all theseexercises reseruea time to sit downe to some good study, but vse that most that

may make thee greatest, Diuinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serue me, saith Christ, him will my Father honour; If *Mordecay* were thought so highly honoured by *Ahasuerus* for a little gay trapping, what shall be done to him whom God will honour?

Therefore if thou desirest honour, serue the Lord, and thou art sure of it. If riches bee thy aime, Saint *Paul* assures thee, that *Godlinesse is great gaine.* If thou couet

pleasure, set *Dauids* delight before thine eyes, *I haue had more delight in thy testimonies than in all manner of riches, Psal.* 119. And in the 92. Psalme hee saith, *Thou Lord hast made mee glad by thy workes.* In the 4. Psalme, *Thou hast giuen mee more ioy of heart, &c.* and reading the 91. Psalme, thou shalt see what manner of blessings they are that God makes his children merry withall. And when thou hast once fixt thy heart to this study, it will bee so sweet, that the more thou learnest, the more thou wilt desire, and the more

thou desirest, the more God will loue thee. Thou wilt study so well in priuate, and practise it in all thy actions publikely, thou wilt weigh thy thoughts so euen, that thy words shall not bee light, and a few lines I will vse to perswade thee to bee aduised in thy words.

(8)

Though it is as much to say, Remember thy Creator when thou speakest, as if I could vseall the exhortations, and tell thee all the perils that belong to speech, yet so

 apt

apt are wee to forget God in our foolish talke, that sometimes wee by our discourse would make Gods of our selues. Therefore it will not bee amisse to receiue a few instructions, though weake, from mee for ordering thy speech. The morning I haue dedicated to meditation, praier, good studies, and honest recreation. The noone time is most vsed for discourse, it being all a man can doe while hee eats, and it is a time wherein a man ought to bee carefull of his speech, hauing before him Gods good blessings to re-

 fresh

fresh his body, and honest company to recreate his minde, and therefore ought to bee no way offensiue in his speech either to God or good men. But most especially take heed that neither heedlessnesse nor earnestnesse in thy discourse, cause thee to take Gods holy Name in vaine, but alwaies speake of him with reuerence and vnderstanding.

Next, let not thy neighbour suffer in thy speech, but bee rather silent than speake ill of any man, though hee deserue it. And that thou maist doe thus, obserue this

 rule ;

rule; whensoeuer thou hearest one ill spoken of, before thou second it, examine thine owne heart, and it is ods but thou maist finde in thy selfe either the same fault, or a worse than that hee is accused for. So thou shalt bee forced either to mend thy selfe, or not to condemne him.

Also shunne multiplicity of words, and what thou speakest, bee sure to vnderstand fully, for it is a grating to the eare to heare a man talke at randome. If thou desirest to better thy selfe, modestly aske a question of

those whom thou seest to haue knowledge to resolue thee, and bee lesse ashamed to confesse thy ignorance, than by holding a foolish argument, to betray it. And euer auoid that scornfull fashion of questioning a man, who, thou knowest, cannot make thee a satisfying answer: neither make a scorne of his ignorance, for bee assured, hee knowes something that thou dost not know.

If God haue giuen thee a ready wit, take heed thou abuse it not. At no time maintaine arguments against the truth, especially in sacred

or morall matter: for it is hard to doe it, without offending the God of truth; and by it thou maist harme thy weake brother, but the greatest harme will be thine owne when thou commest to giue account for thy idle words.

In thy mirth shun such iesting as may make thee offensive, scoffing becomes not a Christian. Prise not therefore the froth of an idle wit, before the faith of a vertuous friend.

And I pray thee, as thou wouldest haue blessings multiplied vpon thee, let no

 speech

speech passe from thee that may grieue chaste eares. How hatefull is obscene speech in rude people? But it makes one of gentle birth odious to all honestcompany. *Solomon* saies, A wise man conceales knowledge, but *the heart of a foole publisheth foolishnesse, Prou.* 12. 23. *and hee that keepeth his mouth, keepeth his life,* 13. 3. and in the 14. 5. *The lips of the wise preserue them.*

To conclude, let thy tongue and thy heart goe together, hate dissimulation and lying, and God will loue thee, which I humbly beg of him.

(9)

If thou keepe thy thoughts holy, and thy words pure, I shall not need to feare, but all thy actions will be honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leaue thee alone, till thou come to thy iournies end.

First then bee carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee: remember that Gods eye is alwayes open, and thine owne conscience will

 bee

bee witnesse enough against thee.

Next bee sure that no action of thine may bee a scandall to thy profession, I meane to the profession of the true Religion. This indeed is as much as to say to thee, Eschew euill. For there is not the least sinne thou canst doe, but the enemies of truth will bee glad to say, Loe, this is one of them that professes God in his mouth, but see what his life is. Therefore a great care ought a Christian to haue, especially those whom God hath set as lights in his Church. What-

Whatsoeuerthouartabout to doe, examine it by Gods Commandements: if it bee agreeable to them, goe on cheerefully, and though the end answer not thy hopes, neuer grieue nor grudge, but bee glad that Gods will is performed, and let thy trust in him assure thee, that all things worke together for the best to them that loue GOD. And though it appeare a crosse, be assured it is a blessing. Therefore make right vse of it; examine thy selfe what sinne thou hast committed that may challenge that punish-

 ment

ment, repent of it, and reconcile God vnto thee, bearing thy Crosse with patience, and doubt not hee that depriued thee of thy hope to try thee, will (if thou beare it well) giue thee as great or a greater blessing than thou hopest for. But if thou shalt finde that thy attempts will not endure that triall, breake from them, and tell the Deuill in plaine termes thou hast a light to discerne his snares by, and therefore scornest to be his slaue. For beleeue mee, my childe, if thou shalt out of any worldly respect doe a dis-

 honest

honest act, it may bee thou maist thriue in it a while, but the end is miserable. Oh the burthen of a wounded conscience who can beare?

If thou seest others thriue & grow great in such courses, reade the 73. Psalme; there thou shalt see *Dauid* himselfe confesses his foot had welnigh slipt when hee saw the prosperity of the wicked: Hee describes all their felicities, but at the last when hee went into the Sanctuary, hee found what their end was, how they were set in slippery places, &c. and then

hee cryes, *Whom haue I in Heauen but thee? And I haue desired none in the earth with thee.* Alas, all their labour is but to build a paper house vpon the sand, which though it bee neuer so glorious to looke vpon, a small tempest will shatter it. When if thou lay the foundation of thy happinesse vpon Christ the rocke of thy saluation, and build it with zealous seruice of him according to truth, then though the flouds beat against it, and huge tempests threaten it, thou needest not feare, for thy wals will stand fast, and

thy foundations will secure thee.

It were enough to perswade any man to bee honest if hee would consider the day of affliction, and store vp the comfort of a quiet conscience against it came: for onely that discernes the patient *Iob* from despairing *Caine*. *Caine* hideously cryes out, his punishment is greater than hee can beare. *Iob* sighs forth, *Loe though hee slay mee, yet will I trust in him.* Indeed, till affliction comes, the worser sort of men appeare to be the happiest, but then the chaffe is

soone knowne from the wheate: the good man knowes his crosse is good for him, beares it patiently, and casts his care on Christ, his heart knowes no repining, nor his tongue other complaining, but *Shall I receiue good from God, and not euill?*

On the contrary, when affliction fals vpon those who haue laid their foundation on the sand, alas, they haue no comfort, they are either ashamed or besotted, they cannot finde God, nay they will not seeke him: but in stead of seeking counsell from him, they are not

 ashamed

ashamed (with forsaken *Saul*) to implore the Deuill. What doe they lesse that seeke after Witches for lost goods, cure for themselues, their children, or cattell? I hope there are but few of these: but I know where God is once forsaken, man is apt to fall into the depth of sinne. It is grace, meere grace, that preserues Gods children from these dangerous fals, of which grace, I beseech Almighty God make vs all partakers.

And to conclude, how I would haue thee square thine actions, whatsoeuer thou doest, remember that thou

art in the presence of God, (who will expect an account from thee) so thou wilt not dare to doe euill, and thou wilt doe well cheerefully, because thou art sure it pleases the Lord, who sees thy willingnesse, and will not leaue thee vnrewarded.

The vices most reigning in these times I must particularly aduise thee to shun: first, swearing. For Gods sake, let your communication be yea, yea, and nay, nay, for what is more (saith Christ) commeth of euill. Keepe not company with a swearer, lest custome make

thee forget how great the sin is, and so by little and little thou maist get thy selfe a habit of it. Reproue it in thy friend, if hee will brooke reproofe: but it is to no end to reproue a scorner: Rebuke not a scorner lest hee hate thee, but rebuke a wise man, and he will loue thee, *Prou.* 9. 8.

Alwaies keepe a watch before thine owne lips, and remember that thou needest not sweare if thou doest not accustome thy selfe to lie. For if thou vsest to tell truths, thy word will be as currant as thy oath. I hope

thy calling (if God hath made thee a man) will be of authority to reproue this vice in others, and not to delight in it thy selfe. If thou beest a Daughter, remember thou art a Maid, and such ought thy modesty to bee, that thou shouldest scarce speak, but when thou answerest: thou art young, speake if need bee, and yet scarcely when thou art twice asked, *Eccles.* 32. 8. Whatsoeuer thou bee, thou hast a calling, which thou must not dishonour: thou art a Christian, and Christ commands thou shalt not sweare at all, *Mat.* 5. 34.

The next vice too too common in this age is Drunkennesse, which is the high way to hell: a man may trauell in it from sinne to sinne, till the Deuill shew him hee can goe no further, as a Traueller from Inne to Inne, till hee come to his iourneyes end. Oh thinke how filthy is that sinne that makes a man a beast all his life, and a Deuill at his death. *Solomon* askes, To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is red-

nesse of the eies? And in the next verse answers, Euen to them that tarry long at the Wine; and to the end of the Chapter, sets forth the miseries occasioned by this vice, *Prou.* 23.

That thou maist auoid this sinne, be carefull in the choise of thy friends, for it is they that will betray thee to this sinne. Neuer make choise of a Drunkard to thy companion, much lesse thy friend. For our Kingdome hath of late afforded more examples of those who haue beene slaine by their friends in a drunken quarrell, than

those that haue fallen by the enemies sword:- and how unfit is hee to bee a friend, that when thou shalt haue need of his counsell, will haue his head, in stead of wisdome, fild with wine, and adde rather griefe than comfort to thy necessities? And againe, what secret thou shalt trust him with, thou maistbee sure shall be vomited forth, and all thy comfort must bee, He did it vnwillingly, when hee knew not what hee did. Thus thou seest, to bee a Drunkard, is to bee a man vnfit for Gods seruice, or good mens com-

 pany.

pany. I beseech God giue thee grace to detest it.

Next, I must exhort thee from a sinne, that I cannot name, thou must search thine owne heart for it. It is thy darling sin, that which to enioy, thou couldst resist all others, at least thou thinkest so. But doe not harbour it, search diligently for it in thine owne nature, and when thou hast found it, cast it headlong from thee. It is thy soules subtill betraier, and all thy other sins depend vpon it. There is not so much danger in all the rest that thou contendest with, as

 in

in this one, that thou art loth to call a sinne. Thy other sinnes are like a rebellious multitude in a common wealth, which wanting a head, doe little harme. This is their head, cut it off, and thou shalt see all thy other sins dispersed, as an army of fearefull Rebels, when they heare their great leaders head hath kist the blocke.

(10)

When thou hast spent the day in religious and honest exercises, in the euening returne againe to some good

meditation or study, which conclude with prayer, commending thy selfe to God, and so shalt thou ioyfully goe to thy supper; which done, and the time of rest come, as thou begannest in the morning, so shut vp the day with humble thanksgiuing for all the benefits that day receiued, hearty repentance for all thy sinnes committed, naming and bewailing them. For thou knowest not if thou repentest not to night, whether thou shalt liue to repent to morrow. And though thou wert sure of it, yet the oftner

thou makest euen thy accounts with God, thy sleepes will bee the sounder, and thou shalt awake with a heart full of ioy, and ready to serue the Lord.

Last, commit thy selfe, and all that is thine, to God in zealous prayer, vsing Doctor *Smiths* eueningprayer, as his morning; both which though they be for a family, yet are they easily reduced to a priuate mans prayer. So going to bed, take thy rest, beginning and ending in him who is both first and last. Thus spend the six dayes thou hast to labour in,

that thou maist bee ready to celebrate the Sabbath, to which there belongs another *Remember.*

(11)

Remember that thou keepe holy the Sabbath day. This duty so often and earnestly commanded by GOD himselfe in the old Testament, so confirmed to vs in the new, by the Resurrection of our Sauiour, in memory whereof it is called the Lords day, and perpetually celebrated by the Church, yet in these dayes, as if wee neither had

had part in the creation, nor redemption of the world, too many keepe no Sabbath, or at the most but a shadow of a Sabbath. Where almost can we finde one that will lose a good bargaine rather than make it on the Lords day? Or that will bridle his owne desires to sanctifie that day?

Seeing therefore this danger, in which thou maist easily bee entrapped by the Deuils subtilty, and following the multitude; I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I

pray thee marke well the fourth commaundement, *Remember that thou keepe holy the Sabbath day, six dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid-seruant, nor thy cattle that is within thy gates: For in six dayes the Lord made Heauen and Earth, the Sea, and all that is therein, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.*

If

If thou wilt bee won to the due obseruation of this day as an obedient seruant, see GOD commands, *Remember that thou keepe holy the Sabbath day.* If as a louing and dutifull sonne, see how GOD perswades thee, by equity, grounded vpon his owne bounty to thee: Hee hath giuen thee six dayes to doe thine owne workes, and hee requires but one of thee. What canst thou say for thy selfe, why thou shouldest not wholly that day giue thy selfe to his seruice? Lastly, if thou wilt learne how to serue him as a good Scholler,

he teaches thee an admirable way, both by rule and example. First, by rule, Thou shalt doe no manner of worke in it: then by example, Hee made the whole world in six dayes, and hee rested the seuenth, wherefore hee blessed it.

Seeing God thus commands thee by his power, perswades thee in his mercy, and teaches thee both by rule, and his owne most gratious example, how canst thou bee so deuoid of grace, nay of reason, as not to obey so iust a Master? so mercifull a Father? so gracious a Teacher? If thou

make not a conscience of keeping this day, howsoeuer a dull security may possesse thee to flatter thy selfe, thou indeed makest conscience of nothing. For I am perswaded, if thou canst dispence with thy selfe to prophane this day, either for thy profit or pleasure, thou wilt not sticke vpon the like occasion to breake all the rest of the Commandements one after another.

Therefore for Christs sake be watchfull that the Deuill deceiue you not, nor none of his instruments draw thee away from this dayes duty.

Hee is alwaies busie and ready at hand to draw thee away from God, but this day without doubt hee doubles all his forces, hee will prouokethine eies to sleepe, hee will send heauinesse and dulnesse to thy heart, and perhaps paine to thy body, if he can so much preuaile: any sleight, any tricke to stay thee from Gods house, and from the Congregation of his people, hee will surely vse, nay hee will sometimes doe it with religious pretences, as to pray at home, reade a Sermon, study the Scripture, and to spend the

time in such Christian exercises, as are infinitely good at other times. But I once heard a religious Preacher affirme (and I beleeued him) that those who had ability of body to goe to Church, and yet out of any euill disposition (for good it can hardly bee) absented themselues, though they prayed, they were not heard.

It behoues thee by how much greater his practises are against thee that day, so much the more to fortifie thy selfe against him: at no hand let him stay thee from the Church, there GOD hath

 promised

promised to bee present, and there he is. Darest thou then, silly wretch, absent thy selfe from him? I know, thou darest not. Goe then with a heart prepared to pray by prayer, and going meditate on Gods great mercies in the creation of the world, his greater mercie in redeeming it, and mingle with thy meditation prayers, that may apply these great blessings to thy selfe.

So approach and enter, with reuerent and feruent zeale, the house of GOD, and throwing away all thoughts, but such as may further the

good worke thou art about, bend thy knees and heart to God, desiring of him his holy Spirit, that thou maist ioine with the Congregation in zealous prayer, and earnest attention to his word preached. And though perhaps thou hearest a Minister preach, as thou thinkest, weakly, yet giue him thine attention, and thou shalt finde that hee will deliuer something profitable to thy soule, either that thou hast not heard before, or not marked, or forgotten, or not well put in practise. And it is fit thou shouldest bee

 often

often put in minde of those things concerning thy saluation.

Thus if thou spend thy time at Church, thou wilt bee ready to giue thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meat bee neuer so wholsome, and the appetite neuer so great, yet if any ill disposition in the stomacke hinder digestion, it turnes not to nourishment, but rather proues more dangerous. So the Word if after hearing it

bee not digested by meditation, it is not nourishing to the soule. Therefore let the time thou hast to bee absent from Church, bee spent in praising God, praying to God, and applying to thy selfe what thou hast heard. If thou hast heard a sinne reproued that thou art guilty of, take it for a warning, doe it no more. If thou hearest of a good action which thou hast ouerslipt, striue to recouer time, and resolue to put it in act. Thus by practising what thou hearest, thou shalt binde it to thy memory, and by making it

 thine

thine owne, make thy selfe most happy.

Learne of *Isaiah*, the true obseruation of the Sabbath: If thou turne away thy foot from the Sabbath, from doing thy will on my holy day, and call the Sabbath a delight to consecrate it as glorious to the Lord, and shalt honour him, not doing thy owne wayes, nor seeking thine owne will, nor speaking a vaine word: Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of *Iacob* thy Father,

for the mouth of the Lord hath spoken it, *Isaiah* 58. 13.

It is a wonder to see how often God hath commanded thisoneCommandement,and yet how slacke we are to keepe it. *Exod.* 31. from the 12. verse, is all commanding this: againe in the 34. 21. and diuers places more.

Learne then to prepare thy heart early for this day, which if thou obseruest well, God will blesse thee and thy labours all the weeke. Thus farre I haue endeuoured to exhort thee to thy duty towards God.

(12)

Of which the honour due to thy Parents is such a part as cannot be separated; for God commands it, *Honour thy father and thy mother*, it is the first Commandement of the second table, as, *Thou shalt haue none other Gods but mee*, is of the first; Idolatry being the greatest sin against God, and disobedience to parents, being the ring-leader in sinnes against man, wee are first warned of them, as if in case we should fall into them, it were too late

late to auoid the other. For if wee once become in heart Idolaters, it will be no hard matter to be a bower downe to an Image, to abuse Gods holy Name, and to prophane his Sabbath: So if wee dare disobey good Parents, at that breach, theft, murther, adultery, falsenesse, couetousnesse easily enter.

Nay, I dare say, if thou breakest either of these Commandements, thou breakest all of the first and second Table: for as thou canst not bee idolatrous without breaking all the rest, so thou canst not bee a disobedient childe,

but thou art a murderer, a double one: first of nature in thy selfe, which if thy wicked purposes doe not smother, will of her selfe breake forth into that duty. For an example, the story of *Æneas* shewes how much it was obserued by them that receiued not the Commandement from Gods owne mouth, as did the Iewes, yet he exposed himselfe to all dangers rather than he would forsake his father. Secondly, thou art a murtherer of thy father, who hauing stored vp all his ioy in thee, hath by thy disobedience his gray head

 brought

brought with sorrow to the graue; which God forbid.

And what difference, shall I say, is there betweene a disobedient childe, and an adulterer? the one forsakes her, by whom he giueth being vnto others; the other despiseth those from whom hee had his owne being. Truly this is a fearefull adultery, and sinne is a crafty strumpet, she will allure thee and delude thee.

Againe, in being disobedient thou art a theefe, an impudent theefe, for thou doestnotonelysecretlysteale, but openly detaine the hon-

 our,

our, reuerence and obedient duty, which all the world can witnesse is thy fathers.

And how wilt thou auoid being a false witnesse? will not one sinne draw on another? Wilt not thou bee ready to excuse thy vnnaturall obstinacy, by throwing calumnious aspersions on thy parents, giuing thy tongue leave to lie against thy conscience?

And lastly (Oh horrible) how easie a step is it to couet what thou thinkest thy parents life too long detaines from thee?

Thus thou seest in being

disobedient thou breakest six commandements, from which outrage, I beseech Almighty God preserue thee, and giue thee grace to bee obedient to him, and to thy parents. I am sure thou hast a father, who will neuer command thee any thing contrary to the Commandements of God. Therefore I haue no need to speake to thee, how farre a father ought to bee obeyed: but humbly desire of God to continue him in his good desires with long life, that he may bring thee vp in the feare of the Lord, and to giue thee a heart ready

to embrace all religious learning.

(13)

The next duty equall to this, thou must performe to all the world in generall, Doe to all men as thou wouldst they should doe vnto thee. This is the commandement our Sauiour giues vs; Loue one another: by this wee shall be knowne to bee his, if we loue one another as he hath loued vs.

Yet of all that is commanded vs, there is nothing more contrary to our wicked nature then this louing our

neighbour as our selues. Wee can with ease enuie him if hee be rich, or scorne him if he be poore; but loue him? nay the Deuill hath more craft than so. It were hard for him if men should once begin to loue one another: therefore hee vseth all Art to stir dissention among as many as he can, and to mix loue with dissimulation.

To auoid this, consider well that God is the Author of peace and loue, and that strifes and contentions proceed of the Deuill. Then if thou beest the child of God,

doe the workes of God, loue thy neighbour as he hath cōmanded, lest thou prouoke our blessed Sauiour, when he shall see that marke of the Deuill, malice in thee, to say as once to the vnbelieuing Iewes, You are of your father the deuill, and the lusts of your father will you doe, *Ioh.* 8. 44.

Oh take heed thou offend not God thus grieuously, that hee shall disclaime thee as none of his, because thou dost not loue those that are his.

This, if well weighed, were enough to make euery man

 charitable,

charitable, if it were onely for feare to hate whom God loued. But to beleeue or iudge that God should hate where thou doest, were such animpiousvncharitablenesse as a good Christian must needs tremble at. God hath given thee no authoritie to Iudge any man, but he hath commanded thee to loue thine enemie; Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that hurt and persecute you, that you may be the children of your father which is in heauen, *Matth.* 5. 44.

A man may finde wayes enow to possesse the Deuill of his soule, but none with lesse pleasure to himselfe than this: hee may sell it, as did *Iudas*, to satisfie a couetous desire; hee may lose it, as does many a lazie man his worldly estate; because hee will not trouble himselfe to looke ouer an account of his fortune; hee sinkes ere hee thinkes of it; so fares it with a negligent Christian. Thirdly, hee may pawne it, like a foolish vnthrift, who pawnes that which should keepe him all his life, to purchase a gay

toy which shall serue him a day or two: so doth hee that pawnes that rich iewell his soule to the griping vsurer the Deuill, for pleasure; haply hee meanes one day to redeeme it, but runnes on his selfe-pleasing course till the vse hath deuoured the principall, and his vnmercifull Creditor hales him to a dungeon, where he has time for euer to bewaile, not only his prėsent misery, but the losse of infinite happinesse.

These are strange enough that a man should sell eternitie of ioy for wealth, or sleepe away the time wherein

hee might make such a purchase, or pawne an inestimable treasure for things not worth esteem. But yet they are all better than hee that giues away his soule for nothing, as doth the enuious man. The couetous gets riches, the slothfull ease, the wanton pleasure, but the hater of his brother gets nothing (no not in present) but torment, fretting, and vexation: he is not the fatter for his meat, nor doth hee rest though hee sleepe, yet he for whom, or against whom hee thus toiles his spirit, haply eats, sleepes,

and laughs at his enuiers folly, or peraduenture pitties him.

The more easily to auoid this sinne, consider well the disprofits of it. Reade in the first Epistle of Saint *Iohn* 3 Chap. 14. and 15. Verses, and in the 4. chap. the 8. and the 20. verses: reade the 13. of the first to the *Corinthians;* there Saint *Paul* shewes that without charitie euen spirituallgraces are of no worth. As the want of it brings infinite miserie, so the possession infinite ioy. By Charitie wee performe our Sauiour

Christs commandement, who often requires this of vs, as if hee should say, I haue satisfied my father for all the commandements thatyou haue broke: Now your taske is easie, I leaue you nothing to doe, but to loue one another; doe this and you doe all. By it we fulfill the Law, *Rom.* 13. 8. and 10. verses. By it wee abide in the light, 1 *Ioh.* 2. 10.

Is it possible, when these are well weighed, that any man should bee so mad to beare an vncharitable heart about him, or so foole hardy

to harbour a spleene that shall hazard his saluation? Can wee be so cruell to our selues, as to deny Christ one Commandement? For all his loue to vs, he requires but this testimony of our loue to him, which we cannot choose but performe if we doe loue him. Therefore take heed if thou feele any malice towards thy brother, be sure thy heart is not vpright toward God. So root it out from thy heart, that no sting of it be left, for it will grow faster than *Ionahs* gourd.

Answer mee not with

Flesh and bloud cannot doe this: I know it. But if thou desire God to giue thee his holy Spirit, thou shalt bee strong to suffer, and ready to forgiue. Thou must not in any thing be subiect to the flesh, for the wisdome of the flesh is death. But alwayes make thy spirit thy guide, for there is life and peace.

The Deuill would desire no greater aduantage than that thou wouldest trust thy soule to the discretion of thy corruptflesh,heewould soone inueigle that to betray thee. But when thou hast put thy

selfe vnder the spirit, submitting thy will to the will of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, and that is this; If I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly if you remember, Christ hath suffred more for you, than it is possible for you to suffer: yet he neuer reuiled any of his enemies, nor strake his persecutors, but prayed for them.

 And

And his example teaches all that loue him to doe the like. He wils you to turne the left cheeke to him that smote the right, to giue to him that takes from you, and to goe with him that compels you.

But these are strange rules for a generous spirit in these times, nay sure if I be strucke I must strike againe, else I am a coward. Indeed as for giuing, if it were to one that would desire it at my hands, I had rather giue a fragment of my right than goe to law; but if hee will not sue to mee, Ile spend all I am worth ere I yeeld: Or I

would goe out of my doore to shew a man his way, but I would faine see who could compell mee. I mary, this is of the right straine; but now looke with a considerate eye vpon this custome of the world, and the former Commandement of Christ, and thou shalt finde them iust opposite.

Therefore take heed, and let it bee thy cheife care, neuer to prize thy reputation with men equall to the saluation of thine owne soule. But if thou desirest to keepe thy credit vnblemished, serue God with an vpright heart,

and doe nothing to any man, that thou wouldest not bee content hee should doe vnto thee. Open thy hand to the poore according to thy ability, meddle not with other mens occasions, but where thou maist doe good, and hast a calling to it. And if it bee in thy power to hurt thine enemy, let it passe, doe him good if thou canst, and boast not of it: hee that sees thee in priuate, will openly reward thee.

Lastly, let thy heart bee kept alwaies in awe of this want of charity, by continuall remembring that thou hast

of thy Sauiour no other forme of praier to desire forgiuenesse for thy selfe, than that wherein thou couenantest to forgiue others. All the other petitions wee present vnto God absolutely: onely this is conditionall, hee forgiue vs as wee forgiue others. Our Sauiour hath taught vs no other way to desire it, and in the 18. of *Matthew* hee shewes God will no otherwise grant it.

Sine fine finis.

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